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impression that the whole of the work under review is valueless. "Many of his objections," however, says Professor Alexander, "refer to unimportant points, and the graver theoretical ones are really groundless," and thus the critic "has contrived to give a one-sided judgment by neglecting the other considerations which give Dr. Münsterberg's work its value and significance." (London: Williams & Norgate.)

KPS.

THREE AMERICAN MAGAZINES.

INTERNATIONAL JOURNAL OF ETHICS. April, 1892. Vol. II. No. 3.

ECONOMIC REFORM SHORT OF SOCIALISM. By *E. Benj. Andrews*.

PLEASURE AND PAIN IN EDUCATION. By *Miss M. S. Gilliland*, London.

THE ESSENTIALS OF BUDDHIST DOCTRINE AND ETHICS. By *Prof. Maurice Bloomfield*.

THE THREE RELIGIONS. (Concluded.) By *J. S. Mackenzie*, M. A.

DISCUSSIONS AND REVIEWS.

THE SCHOOL OF APPLIED ETHICS.

THE PHILOSOPHICAL REVIEW. Vol. I. No. 3. May, 1892.

HERBERT SPENCER'S ANIMAL ETHICS. By *Prof. Henry Calderwood*.

THE ULTIMATE GROUND OF AUTHORITY. By *Prof. J. Macbride Sterrett*.

WHAT IS REALITY? By *David G. Ritchie*.

NATURAL SCIENCE AND THE PHILOSOPHY OF NATURE. By *Dr. B. C. Burt*.

A MATHEMATICAL VIEW OF FREE WILL. By *Prof. J. E. Oliver*.

DISCUSSIONS: Professor Ladd's Criticism of James's Psychology. By *Prof. J. P. Gordy*.

REVIEWS OF BOOKS AND SUMMARIES OF ARTICLES.

THE NEW WORLD. Vol. I. No. 1. March, 1892.

THE EVOLUTION OF CHRISTIANITY. By *Lyman Abbott*.

THE HISTORIC AND THE IDEAL CHRIST. By *Charles Carroll Everett*.

THE FUTURE OF LIBERAL RELIGION IN AMERICA. By *J. G. Schurman*.

THE COMMON, THE COMMONPLACE AND THE ROMANTIC. By *William Rounseville Alger*.

ABRAHAM KUENEN. By *Crawford Howell Toy*.

THE THEISTIC EVOLUTION OF BUDDHISM. By *J. Estlin Carpenter*.

"BETWEEN THE TESTAMENTS." By *Thomas R. Slicer*.

THE NEW ORTHODOXY. By *Edward H. Hall*.

THEOLOGICAL ASPECTS OF THE PHILOSOPHY OF THOMAS HILL GREEN. By *Charles B. Upton*.

INTRODUCTORY NOTE.

BOOK REVIEWS.

There have sprung up within the last two years not less than four American magazines of progressive thought, which now compete in the proposition of their religious and philosophical conceptions to the world. These four magazines are, in the chronological order in which they were founded, *The Monist*, *The International Journal of Ethics*, *The Philosophical Review*, and *The New World*. *The Monist* represents that world-conception which takes its stand upon facts and systematises facts into a unitary view. Thus it recognises the methods of science as the methods

of all knowledge, to the exclusion of supernatural revelation, or intuitionism, or any kind of mysticism. But *The Monist* does not rest satisfied with this. *The Monist* preaches a religion; and the prophets of this religion are not only the great ethical teachers of mankind, but everybody who reveals truth, Kant and Comte, Kepler, Copernicus, Darwin, and all living representatives of scientific inquiry. Thus *The Monist* is a magazine that points out the religious import of science and philosophy.

The International Journal of Ethics follows in the same line in so far only as it has nothing to say to the old orthodox conceptions of religion. It tries to teach a higher morality, but in establishing ethics it pursues quite another course. It is the organ of the Ethical Societies and the leaders of the Ethical Societies are confident that they can have ethics not only without theology but also without religion, science, or philosophy. They consider the world-conception of a man as something indifferent, or unessential, in ethics, and by proposing a non-committal policy with respect to religious and philosophical views, they expect to be the better fitted to preach good conduct. (Philadelphia: *International Journal of Ethics*, 118 S. Twelfth Street.)

The Philosophical Review represents a philosophical conception which has still a strong hold upon the Universities on this side of the Atlantic. Transcendentalism, metaphysicism, and that theological philosophy which still operates with supernatural quantities, or at least has not discarded the dualistic features of supernaturalism, are represented in its columns. Certainly they are well represented and by their best upholders of the present time, and authors of more modern and positivistic views are not excluded. Exactly so in *The Monist*, the representatives of metaphysicism and those who still believe in the dual existence of man, in his self, or ego, and his transcendental existence are welcome; but there is nevertheless a fundamental difference in the world-conception of the two magazines. (Boston, New York, Chicago: Ginn & Co.)

The New World is the latest new-comer in the field of magazine literature, and we welcome its appearance most cordially. There are strongly marked differences between *The New World* and *The Monist*, for the former is a theological magazine that deepens religion with the assistance of philosophy while the latter, rather the reverse, is a philosophical magazine that widens philosophy and applies it to practical life so as to become a religion. But for that very reason *The New World* seems to meet *The Monist* half way. *The New World* is an offshoot of modern theology. Its contributors come largely from the ranks of the maturest unitarian thinkers. They practically accept the principles of criticism and scientific inquiry and thus they are approaching rapidly that common goal of human thought, which *The Monist* propounds as the leading maxim of philosophy and religion, namely, to regard nature as the only revelation and experience as our guide in life; to base religion upon and to derive ethics from a critically-sifted statement of facts. (Boston: Houghton, Mifflin & Co.)